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J. B. Wasson, also Dentist, 318 Main.
Jos. Walter, 103 Beal.
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Wells & Coll, 267 Main. Madam Anna. 63 Gayoso. FURNITURE AND CARPETS.

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Philler & Co., Adams, bet. Front and Water.
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St. Leuis Mutual Life, McMahon & Otis, 43

St. Leuis Muthal Life, McMahon & Otis, 43
Medison.
Hernando Ins. Co. 19 Madison; Ben. May,
Secretary: S. B. Williamson. President.
North Western Muthal Life, J. S. Chapin,
State Agent, 34 Union.
Geo. W. L. Crook, agent United Statos Fire
and Marine, 379% Main, up stairs.
Moore & West. Agents Ætna Life, Georgia
Home and State, 45% Madison.
Carolina Life Ins. Ca. 219 Main; M. J.
Wicks, Prest; W. F. Boyle, See'y.
Vredenburgh & Sylvester, 22 Madison.
Desoto Ins. and Trust Co., 42 Madison; J. G.
Lonsdale, See'y; W. M. Farrington, Pres't.
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VOL. VI.

By Whitmore & Co.

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NO. 82. OFFICE, No. 65 Jefferson street.

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Unitarians proper, Baptists, Episco-palians, Generative Religionists, Quakers, Spiritualists, Jews, Rationalists, In-fidels. Theists, Orthodox Calvanists, Free Thinkers, and every form of human faith not purely pagan. Not only was each present, but each was represented by leading advocates. And now a word MUSTRY & Ridgely, 31 Macisson.

Abon Graham, Agent, 36 North Court.

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Hook & LaGrid, 33 Union. is not to suppress creeds by general consent, and to unite in a general raid on the flesh and the devil. It is nothing of these; neither is it an association for wrangling or for the tourney of beliefs. What is sought is, for each man to declare what he pleases, unless, mayhap, he prefers to declare something else. The aim is to secure an affirmation from each particular side of what it has to propose for the times. Each denomination must put their points just as strongly as they can for the faith and works that are in them. Other denominations are not to he assailed. Allusions to other denominations in criticism are ruled out. Every one speaks for and of itself. The only limitation is that only one speak at a

During the progress of the meeting Wendell Phillips was introduced, and received with immense applause, so great as to prevent his beginning for some seconds. on the relations of religion to philan-thropic reform. Said Mr. Phillips:

PUBLIC LEDGER.

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RVERY AFTERNOON, EXCEPT SUNDAY,

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By mail (in advance): One year, 58:15 to more is no reasons of the ballet for the negrous with its names a gone list in sour cross. The cross of the ballet for the negro will be got by agits accepts the war. But the war is a gone learning its own cross. The cross of the ballet for the negro will be got by agits accepts the war. But the war is a gone learning its own cross. The cross of the ballet for the negro will be got by agits to may not be select, when in Boston, preached a strong advance) on syear, 58:1 the months, 52; one distinction and sex distinctions in our

wish or volition of its own. Events have moved it; Radicals have moved it. The church is, as I have said, a solid-Now, solids are standstills. It is the fluid force which is the motor. [Laughter.] Weeks ago I walked over the Missis- the Casars. [Loud Cheers ] I propose sippi on the ice. The ice is a good to do it by teiling men just what God bridge; so is the church. [Renewed tells me. I will do it by doing what the bridge; so is the church temperance societies, which are as hideducements, both as to rate of charges and manner of displaying their favors.

Advertisements published at intervals will be charged One Pollar per square for each insertion.

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\*\*3. All letters, whether upon business or otherwise, must be addressed to

WHITMORE & CO., Publishers and Proprietors.

Wendell Phillips on Radicalism, the Church and General Grant.

The Comeouters held their second annual convention in Boston last week. Speakers, both male and female, were present, advocating every sort of religious speculation.

Of convents the deficiency of the most popular man of the church improves. Luctory of the body whom Luctory of the conduct of the body of the conduct of the body of

MERRIMAN. BYRD & CO.

MANUFACTURING JEWELERS,

275 Main street.

PRIZE MEDALS! SCHOOL MEDALS!

SOCIETY BADGES, etc., made to

Speakers, both male and female, were present, advocating every sort of religious speculation. Of course, there was a Babel of doctrines. We make some interesting extracts from the New York world's report. World's report:

The official name of the organization is sisted a man had a right to judge any thing in morals, independent of the inmeeting place has been Tremont Temple. The Association declaratively aims place. "To promote the interest of serves undisputed truths, and so far is serves undisputed truths. free religion; to encourage the scientific study of theology; to increase fellowship in the spirit (with a small s); to which all persons interested are cordially invited to a membership."

Here were mingled Trinitarisms,
Universalists, Unitarian-Universalists,

He then delivered a long speech

on the relations of religion to philars.

I have not studied succh on this subject, and feel averse to standing here as a teacher. But I simply obey the orders of the committee who hade me prepare some thoughts on what I thought best. and here I have them. My first remark is that I take slight exception to my friend Higginson, in his estimate of the churches. To be sure be is better educated than I on the religion of the Ancients, and he can better compare than I the parallel, claims of Confucius, Antoninus, with Socrates, should be considered a saint of religion, yet I find nowhere but in Christianity the proposition to right hemanity by curiog, not by merely releving it is Christianity the proposition to right hemanity by curiog, not by merely releving it is Christianity the proposition to right hemanity by curiog, not by merely releving it is Christianity the proposition to right hemanity by curiog, not by merely releving it is Christianity the proposition to right hemanity by curiog, not by merely releving it is Christianity the proposition to right hemanity by curiog, not by merely releving it is character. They have mobbed you."

I have not studied such on this subject as the place is empty. Social science in litinois said to me." I will deed you will enable dead. Addrew Johnson has his enemies and to wore in litinois said to me: I will deed you will enable dead. Addrew Johnson has his enemies and to wore in litinois said to me: I will deed you will enable dead. Addrew Johnson has his enemies and to wore in litinois said to me: I will deed you will enable dead. Addrew Johnson has his enemies and to wore in litinois said to me: I will deed you will enable dead. Addrew Johnson has his enemies when the you will enable dead. Addrew Johnson has his enemies it was not his celling or retalization. But now it will deed you will enable dead. Addrew Johnson has his enemies when the room [Cheers.] An immense land to wer i litinois said to me: I will deed you will enable dead. Addrew Johnson has his enemies when the Such was not my case. I came to man-have put their souls out of relations with bool with a positive and a profound things. They need only opportunity. They need to have reserved wealth yield That belief had to be bayonsted out of less, and growing capital yield more. It

distinction and sex distinctions in our Beecher, when in Boston, preached a national and State constitutions [Loud sermon to the effect that he must be cheers.] How does the church stand on right, for his enemies abused him just as cheers.] How does the church stand on that? It opposes. Finally, we Radicals will achieve the issue. Then the church will rush up with a "Didn't I tell you so?" [Laughter and applause] I have no more confidence in the church now than I did in '35, when it was a brotherhood of thieves. [Sensation.] The reason is because it has moved without any wish or volition of its own. Events which would be able to recognize him.

(Sensation.) We will have the ballot for the negro by agitation soon.

(A voice)—How do you propose to do

The question is often asked why President Johnson does not proclaim a general amnesty for offenses committed in connection with the war. We have now had perfect peace for more than three years, and there has not been during that entire period so much as a suspicion that any portion of the people of the South were not practically loyal, or that representation. If it hurl upon we "schis-matic," "fanatic," "blasphemer;" if demnity for the past as well as complete demnity for the past as well as complete security for the tuture. If the Southern matic." 'fanatic," 'blasphemer; 'if it espouse wrong and connive at oppression, then let Radicalism do for it what the rising Mississippi does for their natural dispositions to resist and the ice. Till then, let it alone. Let us do our work steadily. When the triumph come the church will be there. We, aided by Providential events, so hastered the destruction of alayery that the ened the destruction of slavery that the church, gathering up its gown, concluded entirely conscious of their own it would be indecent not to be in at the weakness and inability to confront the it would be indecent not to be in at the death. [Great cheering.] And in it was clamoring: "Is it not in our cardinal principles long ago adopted that slavery is a sin and slave-holding a crime?" Yes, it always was in your principles, but you never had the grace to apply the principle. [Good, and applause.] That is the way to treat the church. Now, how shall we treat the other evils in the world? There are two methods. The church takes one. Social science, which is religion, takes another. The church takes one. Social science, which is religion, takes another. The church takes one in the power of the President to relieve them of their political disabilities. Why he has not done it, is impossible to is religion, takes another. The church alleviates, relieves. Social science cures. The charch opens its ventilators to let leaking gas out of Tremont Temple. Social science sends for an engineer to demonstrate of the Southern respect and it would have been a very emphatic expression of his condemnation of the Radical persecution of the Southern respect and it would have mend the pipe. The church puts or-phans in good institutions. Social science greatly strengthened him in the estima establishes eight hours labor a day and shuts up dram shots, so parents do not die to make orphans. [Approbation]

The church offers the pentent prostitute the charity of an asylum. Social science impeachment, we could account for the postponement of any action. A proclamatic prostrong many action. gives to all women the same rights men have. This ennobles and enables her to earn her living without shame. [Loud cheers ] The church drives out the seven devils. The devils come back be connected as take to risk anything, and cause the place is empty. Social science it was not his policy to provoke puts in seven angels. They take up all bad feeling or retaliation. But now

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Letter from Robt, McMurdy, D.D., LL. D., Grand Prolate of Grand Encumpment of U. S., and Editor of the National Freemason:

New York, Soptember 17, 1867.—Dr. Stilwell was in charge of Grace Church Hespital, Alexandria, Va., during the war. I frequently, almost duity, for months, visited this Hospital, and had every means of knowing his reputation for Efficiency and SKILL. It was of the most creditable character, and his success in the treatment of patients was remarkable.

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- 04 -

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ST. JOHN B. L. SKINNER,
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From Hon. FRANCIS E. SPINNER, Treasu-rer of the United States.

rer of the United States,

rer of the United States,

Washington, D. C., February 24, 1
John Livingston, Esq., Secretary Merchants'
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Drag Sin: The new Law Register and Official Directory, just issued, appears to have been very carefully prepared; and we find it of great service in the transaction of the business of this Department. We think the work would prove a valuable acquisition to, and should be on the deck of, every prominent official, bunker, merchant, and business main.

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ista, 7 Monroe stre

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From Alex. W. Randall, Postmaster General St. John B. L. Skinner, First Assistant Post-master General; Joseph H. Blackfan, Chie Clerk Postoffice Department.]

PATENT